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No. 366 of Munich (see Steinschneider's Catalogue, p. 171). No doubt there will turn up some other smaller or larger notes on the same subject. Dr. Kohut's monograph is already of value by the publication of the passage of the fifty-third chapter of Isaiah; we must regret that he has given it only in an English translation. But the bibliography of Anti-Christian polemics which the doctor gives exhaustively, will be a great boon to those who do not possess De Rossi's *Bibliotheca Judaica Anti-Christiana* (Parma, 1800 A.D., nearly out of print), and for those who have no time to read the somewhat lengthy preface to the Oxford Catena, and various catalogues of Hebrew MSS. Here also we have to point out some omissions on the subject. 1. "La Controverse Religieuse entre les Chrétiens et les Juifs au Moyen-âge en France et en Espagne, (in the *Revue de l'Histoire des Religions*, Paris, 1888), by our lamented friend M. Isidore Loeb; 2, "Jewish Controversy and the Pugio Fidei" (in the *Expositor*, February and March, London, 1888). To these may be added the Judæo-Arabic treatise with the title of קצה מנאדלה אללאסקף, with French translation, edited by Leon Schlosberg (Versailles, 1888), and the treatise נסמור הכומר, edited from a MS. in the Vatican Library, by Dr. A. Berliner (Altona, 1875). Finally the controversy in Paris, in the year 1273 (see this QUARTERLY above, p. 713). The MSS. of the Michael collection (p. 12) are in the Bodleian Library, and are, as might be expected, described in the new catalogue (see p. 10). We point out these omissions for the benefit of a second edition of Dr. Kohut's excellent monograph, which will certainly be needed. Let us conclude with the mention of the first pages of the introduction, which is elegantly written, in which the characteristics of the Jewish people, and the usefulness of exegesis of polemical literature are explained.

A. NEUBAUER.

#### Catalogue of Hebrew MSS.

It is gratifying to mention that Rabbinical literature has gained a serious worker in a young Italian scholar, Signor Gustavo Sacerdote. There is room for one, for now only the veteran Chief Rabbi of Mantua, Signor Marco Mortara and Signor J. Yaré of Ferrara, remain from the old school of S. D. Luzzatto. Signor Sacerdote has just brought out in the transactions of the *Accademia dei Lincei*, Rome, the catalogue of the Hebrew MSS. preserved in the *Casa dei Neofiti* in Rome, and now placed in the Vatican Library. They are not many, only thirty-one altogether, with eight others written on Hebrew matter by Christians. The thirty-one Hebrew MSS. do not contain unknown matter, but we find there new names of scribes and

of owners. The Hebrew extracts at the end offer some unpublished matter. The indices are usefully arranged, viz., authors, titles and anonymous works, copyists, owners and witnesses, and finally geographical names, and one censor. Signor Sacerdote has also in preparation the catalogue of the Hebrew MSS. preserved in the *Casanatense* in Rome. Thus there will be another lacuna filled up as far as concerns the description of Hebrew manuscripts.

*La Littérature des Pauvres dans la Bible.* Par ISIDORE LOEB.  
Préface de THÉODORE REINACH (Cerf, Paris, 1892),

THE French proverb "les extrêmes se touchent" cannot be better applied than to the new school of Biblical investigation, represented by the late Ernest Havet in his book *La Modernité des Prophètes*, and M. Maurice Vernes in his *Précis d'Histoire Juive depuis les origines jusqu'à l'époque persane*, where both, although knowing scarcely the Hebrew alphabet, came to the conclusion that the Biblical literature sprang up as late as 250 B.C. Criticism is naturally out of question when a whole literature is judged by translations. Our lamented friend, Isidore Loeb, who was an excellent Hebrew scholar, adhered to the ideas of the above-mentioned professors, with the Hebrew text in hand. The greater part of the essays in M. Loeb's posthumous book have appeared in the *Revue des Etudes Juives*, and they reappear now, together with many additions and corrections, but unfortunately unfinished. The first essay, which is the most important, both in size and matter, treats of the Psalms. Adopting the idea of the lamented Professor Graetz, propounded in 1869 (in his *Monatsschrift*), and later on in his genial commentary on the Psalms, to the effect that a class of poor had much to do with the composition of many Psalms, a view now pretty generally accepted by biblical commentators, M. Loeb enlarged this theory by attributing all the Psalms to a class of poor, who are also called חסידים, צדיקים, יראי אל, and many other epithets of the kind. They were addressed to the rich, who are also indifferently styled רשעים, לצים, אויב, and many other epithets; in a word, the oppressed speak against the oppressors. And that is not only the tendency of the Psalms, but also that of the so-called Second Isaiah, who, in fact, was the precursor of this idea in his prophecies. Consequently the composition of Psalms could not have taken place before the exile. Indeed, M. Loeb does not admit the composition even of a single Psalm before the exile. He says: "...ils (the Psalms) sont comme d'une seule coulée et que le même souffle les anime du commencement à la fin." Even the Psalms which stand at the